THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the Kingdom of God and His righteousness."—Jesus Christ.

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PROTESTANTS DEFENDING POLYGAMY.

BIBLE ARGUMENTS ADDUCED BY PROTESTANT MINISTERS IN DEFENCE OF POLYGAMY OR PATRIARCHAL MARRIAGE.

[CONTINUED FROM PAGE 638.]

The next scriptures to be further considered is Matt. 19, 9. I say unto you, Whosoever shall put away his wife (except it be for fornication) and shall marry another, committeth adultery, and whoso marrieth her which is put away, committeth adultery.

Christ was questioned at this time by a great multitude of people, who, in principle, as living under the law of the Old Testament, were polygamists, and, doubtless, practised it, or were so in practice. [illegible] been [illegible] Jews, who could neither marry their wives together, or having one, look another to her and cohabited with both. Had our Lord intended to have condemned such practices, he would scarcely have made use of words that did not describe their situation; but words that did. It is very plain that He that putteth away his wife by giving her a bill of divorcement would have nothing to do with the man who took two wives together, or one to another, and cohabited alike with both. But we are apt to construe scriptures, by supposing persons to whom particular things are said, were in the circumstances then in which we are now; but it was far otherwise: they had no municipal laws against a plurality of wives, as we have. So far from it, their whole law (as has been abundantly proved) allowed it. Which said law, and every part thereof, was, at the time Christ spake what is recorded in Matt. 19, 9, in full force and efficacy as at the time Moses had delivered it to the people. He therefore could no more give a plurality of wives to adultery by the law of Israel, than [illegible] high treason by the laws of England. [illegible] Christ, as [illegible] in every other point, showed as little as this, as not to make Himself understood by His hearers? Nay, that He should observe so little precision, as not to describe an offence, which we are to suppose Him to condemn? The most flagrant instances, the most obvious and palpable definitions of a plurality of wives cannot be understood from what He says, "He that putteth away his wife by a bill of divorcement, and marrieth another," does not describe a man's taking two wives together, and cohabiting with both; nor a man's having a wife, and taking another to her, and cohabiting with both. Such was the Old Testament plurality of wives, not the putting away one in order to take another.

"Now, if a plurality of wives was unlawful, and of course null and void before God, then was not Christ legally descended of the house and lineage of David, but from a spurious issue, not only in the instances abovementioned, but also in others which might be mentioned. So that when Christ is supposed to condemn a plurality of wives as adultery, contrary to the institution of marriage, and to the seventh commandment, He must at the same time be supposed to defeat his own title to the character of the Messiah, concerning whom God had sworn to David, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne. See Acts 2, 30; with Psalms 132, 11.

"The lawfulness of a plurality of wives must of course be established, or the whole of Christianity must fall to the ground, and Christ not be He that was to come, but we must look for another. Matt. 11, 3.

"The learned Selden has proved, in his Uxor Hæbraica, that a plurality of wives was allowed, not only among the Hebrews, but among most other nations throughout the world; doubtless among the inhabitants of that vast tract of Asia, throughout which the Gospel was preached by the great apostle of the Gentiles, where so many Christian Churches were planted, as well as in the neighbouring states of Greece; yet in none of Paul's epistles, nor in the seven awful epistles which St. John was commanded to write to the sever churches in Asia, is a plurality of wives found among the crimes for which they were reproved. Every other species of commerce between the sexes, is distinctly and often mentioned, this not once, except on the woman's side, as Rom. 7, 3; but had it been sinful and against the law on the man's side, it is inconceivable that it should not have been mentioned on both sides equally.

"Grotius observes, 'Among the Pagans, few nations were content with one wife;' and we do not find the apostles making this any bar to church-membership. It can hardly be supposed, that if a plurality of wives were sinful, that is to say, an offence against the law of God, the great apostle should be so liberal and so particular, in his epistle to the Corinthians, in the condemnation of every other species of illicit commerce between the sexes, and yet omit this in the black catalogue, chap. 6, 9, &c., or that he should not be as zealous for the honour of the law of marriage, and of the seventh commandment, which was evidently to maintain it, as Ezra was for that positive law of Deut. 7, 3, against the marrying with heathens. Ezra made the Jews put away the wives which they had illegally taken, and even the very children which they had by them; how is it that Paul, if a plurality of wives was sinful, did not make the Gentile and the Jewish converts put away every wife, but the first, and annul every other contract?

"No man could have a fairer opportunity to bear his testimony against a national sin, than the Baptist had; for it is said (Matt. 3, 5), Then went out to him Jerusalem and all Judea, and all the region round about Jordan; and among the numbers who were baptized of him in Jordan, confessing their sins (ver. 6) there were many harlots (chap. 21, 32.) So that it is evident he did not spare to inveigh most sharply against the sin of fleshly uncleanness; had a plurality of wives been of this kind, he doubtless would heve preached against it, which, if he had, some trace would most probably have been left of it, as there is of his preaching against the sin of whoredom, by the harlots being said to believe on him; which they certainly would not have done, any more than the Scribes and Pharisees (Matt. 21, 32), if the preacher had not awakened them to a deep and real sense of their guilt, by setting forth the heinousness of their sin. He exerted his eloquence also against public grievances, such as the extortion of the public officers of the revenue--the publicans--tax-gatherers, likewise against the oppresave methods used by the soldiery, who made it a custom either to take people's goods by violence, or to defraud them of their property, by extorting it under the terror of false accusation. These were public grievances, against which the Baptist bore so open a testimony, that the publicans and soldiers came to him, saying—What shall we do?

This being the case, is it conceivable that a man of the Baptist's character, who was so zealous for the honour of the law, as to even reprove a king to his face for adultery, should suffer, if a plurality of wives be adultery, a whole nation, as it were, of public adulterers, to stand before him, and not bear the least testimony against them? I do not say that this is a conclusive, but it is surely a very strong presumptive argument, that in the Baptist's views of the matter, a plurality of wives, whoredom, and adultery were by no means the same thing.

"While this system of a plurality of wives was reverenced and observed, we read of no adultery, whoredom, and common prostitution of women among the daughters of Israel; no brothels, street-walking, venereal disease; no child-murder, and those other appendages of female ruin, which are too horrid to particularize. Nor were these things possible, which, since the revocation of the divine system, and the establishment of human systems, are becoming inevitable. The supposing our blessed Saviour came to destroy the divine law, or alter it with respect to marriage, is to suppose Him laying a foundation for the misery and destruction of the weaker sex."

[TO BE CONTINUED.]

VISITS TO SALT LAKE CITY.

(*From the Deseret News, August* 24.)

THE remark was made to us by a prominent gentleman this morning that there was not another city in the Union that had been visited this season by more Senators, Representatives, and leading citizens than Salt Lake City. All who have kept themselves informed respecting our visitors know that the remark is a correct one. Our place has literally become a city set upon a hill which cannot be hid. The eyes of the entire nation are directed towards it, and there is no other community which excites the thoughts and draws the attention which this does. The effect of this stream of travel and close observation of us and our institutions must be very marked. We are a people concerning whom it is very difficult to avoid having very pronounced opinions. We are so distinct and peculiar on many points, and yet our connection with the other parts of the Republic is so intimate and every year likely to become more so, that men cannot visit us and go away without adopting some views more or less clearly defined respecting us.

If our visitors were left to form their own conclusions about us from what they can personally see and hear, unbiassed by other people's insinuations, prejudices, and malignity, there would be no question about the feelings they would leave here with. But there has scarcely been a party of gentlemen here this summer without one or more of them stating to us that soon after their arrival they were met by certain persons whose only object in conversation seemed to be to poison their minds against the people of this Territory, and to malign them in every possible way. Distinguished visitors especially have been sought after by this clique. It is satisfactory, however, to know that the venom which they drop carries with it its own antidote. The motives which prompt their tirades are so apparent to every man of sense, that the only feeling he can have for them is one of contempt.

On Monday afternoon the Joint Congressional Committee on Retrenchment—Hon. James W. Patterson, Hon. Carl Schurz and Hon. Allen G. Thurman, of the U.S. Senate, and Hon. M. Welker, Hon. J. R. Reading, and Hon. Jacob Benton, of the U.S. House of Representatives, accompanied by Hon. A. G. Cattell and Hon. J. S. Morrill, U.S. Senators, and D. F. Murphy, Esq., Clerk of the Committee, J. I. Christie, Esq., Deputy Sergeant-at-arms, Sidney Andrews, Esq., of the Boston *Advertiser*, and several other gentlemen and ladies, left this city for San Francisco. They had

scarcely gone when three other members of the U.S. Senate—Hon. Richard Yates, of Illinois, Hon. Wm. P. Kellogg and Hon. J. R. Harris, of Louisiana—accompanied by other prominent citizens, reached the city.

The number of members of both houses of Congress who have been here will give the Senate and House of Representatives a tolerably good knowledge at least of the character of our settlements, the good order which prevails in them, and the material prosperity which has resulted from the incessant industry of the people. There will be but little difference of opinion probably among all our visitors upon these points. Upon other points various views will, doubtless, prevail. But whatever be the result of these visits, whether Congress shall discuss Utah affairs this coming season or not, one result is inevitable—we will be better known. The stale falsehoods of our enemies, which have been their stock of trade for so many years, and which, but for our isolation, they could not have used, are exposed, and they will have to resort to the manufacture of others to keep up their warfare. Some of the people in the East, who were never in Utah, have been made to believe that our citizens are in a state of chronic rebellion, ready at any moment to rise up against the Government, and that the lives and property of those who are not of the church are in constant jeopardy from the "Danites," or "Destroying Angels," and that it is exceedingly unsafe for a stranger to walk the streets at night; but these infamous lies are now exposed to those who have been here. Every man possessed of ordinary sense who comes here requires not more than twenty-four hours to convince him of the utter falsity of these reports; and such a residence does more, it causes him to distrust every statement from the same source, and allow considerable margin for exaggeration in every story which he may hear against the people.

It has been said by various ones of these distinguished visitors that there could be but one objection against the people of Utah. Their industry, perseverance, union, temperance, and good order are strikingly manifested on every hand. To these no reasonable objection can be offered. They acknowledge also that where desert solitude reigned they have created fertile fields and populous cities and settlements, erected a prosperous State, and organized good government; that the Republic has been enriched by their labours, and a stretch of country made habitable which but for them would to-day have been a barren, undesirable waste. All this, and much more, is frankly conceded; for no unprejudiced man can be in this city many hours without feeling pleased at all he sees; but the great objection is our system of patriarchal marriage. Yet the time is not far distant when fair, honest men in this nation will look very differently upon this institution to what they do at present—when, in fact, it will not be viewed as an objection.

We have heard repeated expressions of surprise from hundreds of visitors this summer at the entire absence of lewd females and houses of ill-fame in our cities and settlements. It is a condition of affairs which men, who have heard the Latter-day Saints described as vile and licentious, are not prepared to find here. And this surprise is not lessened when they examine the columns of our newspapers and see no advertisements such as disgrace the columns of many papers elsewhere, and learn that no necessity exists for such here, because secret diseases are utterly unknown among Latter-day Saints.

Honest, unprejudiced men will reflect upon these things. The question will occasionally arise in their minds despite their traditions, whether a system which bears such fruit as this, can be as radically bad as its opponents declare. This is one advantage that we will derive from the contact of thinking, independent men—and out of the thousands who have visited here there must be many such—they will think and talk. Whenever they are present where the evils which afflict society abroad, and which cause every philanthropist to groan, are alluded to, it will be strange if the Latter-day Saints and their institutions are not mentioned and discussed.

It is only a few months since that a

celebrated medical lecturer, in addressing a class of students in New York city on the subject of secret diseases and their universality, made an exception of Utah—there was only one place in Christendom within his knowledge, he said, where these diseases did not exist, and that was the Territory of Utah. One such fact as this is more potent in establishing truth and right than fifty lies are in opposing them.

The question will naturally present itself to men of advanced minds: "Shall we tolerate a system under which vice and disease flourish and men and women are degraded and prostituted and the strength of the nation sapped, and at the same time denounce, persecute, and punish the advocates and practicers of a system to which these evils are unknown?" This is an important question and we are quite willing to leave to the arbitrament of time the correct answer.

REMARKS ON THE DEATH OF ELDER EZRA T. BENSON.

BY PRESIDENT GEORGE A. SMITH.

(Delivered in the New Tabernacle, Salt Lake City, Sept. 5, 1869.)

REPORTED BY DAVID W. EVANS.

We have listened to a very interesting address, the circumstances of which are calculated to produce in our minds lasting reflections. It appears to have been the fate of many of those men who have received the holy apostleship to die as martyrs. I rejoice that, in this generation, one, at least, of the Quorum of the Twelve Apostles, has been permitted to die a natural death. The blood of David W. Patten and Parley P. Pratt cries from the ground for vengeance. Elder Benson died in the harness, labouring to fulfil his duties in the midst of his friends. The office and calling of the apostleship rests upon many individuals. We have been told that it was through this office Joseph Smith laid the foundations of this Church. His martyrdom and that of his brother Hyrum were crowns upon their heads, to prepare them for that exaltation which their services to the world, as servants of God and apostles of Jesus Christ sealed upon them.

It was my design to say a few words in relation to the personal history of Elder Benson; it may be considered unnecessary after the remarks of Elder Woodruff. When God called His apostles in the days of the Saviour and also in the present day He did not not settle a salary upon their heads: He said to them, Go without purse or scrip and preach the gospel, and preach it freely, to all nations, kindreds, tongues, and people. In this way Elder Benson has travelled through many countries, labouring and toiling for the spread of the work.

When the Saints were driven from Missouri, and many landed helpless and penniless in Quincy, Ills., he was living there. He saw their sufferings, and heard and received their testimony. He was soon ordained an Elder, and went forth to preach. He preached throughout the Eastern States. He received a good deal of abuse and many insults; but he continued to labour. After the death of the Prophet he was appointed to preside in the Eastern States, which he did for a season. He laboured upon the Temple at Nauvoo, that Temple which God had commanded us to build, and which we erected under circumstances of extreme poverty and privation. When the Saints were driven from Nauvoo Elder Benson was among the first to journey in this direction, labouring with untiring zeal to make the roads and build the bridges across the wilderness through the State of Iowa, there being only a skirting of settlements on the east side about fifty miles wide. While on that journey the Latter-day Saints established several farms in the wilderness, and put in

some thousands of acres of grain for the benefit of those who might come after and those who were unable to proceed further. Elder Benson was left at one of these settlements, called Mount Pisgah, to act as assistant President.

Soon after the apostacy of Elder John E. Page, Elder Benson was called to fill his place in the Quorum of the Twelve. His first mission was to the Eastern cities. He left the Saints in a destitute condition on the Indian lands in the Omaha country, about 150 or 200 miles from any point where they could obtain supplies. After they had been driven from their homes in Illinois, Elder Benson went on a mission to the East to prove the people and to see what they would do for the children of God in this extreme strait. He visited Cincinnati, Pittsburg, Philadelphia, New York, Boston, and many other cities, and laid before the people the condition of the Latter-day Saints. This was an unpleasant duty, but it had to be performed or we could not rise up in judgment against them. Brother Benson performed it manfully. He visited the Mayors and leading men of these great cities; but had he gone to splitting rails with his own hands during the winter he might have earned more money and more bread and food for the hungry than was donated in the principal cities of this Christian land, and than was donated altogether if we except the donations of three personal friends.

In the spring of 1847 he, with the pioneers, commenced the journey to this place. The road had to be sought out. We had no pilot or guide. We made about seven hundred miles of new road to arrive at this spot, passing over some four hundred miles of trappers' trail, where teams had passed before. As soon as we arrived here it became necessary for somebody to go back to meet the emigration, as we were aware that six hundred waggons were on the road. Elder Benson and O. P. Rockwell performed this duty, and they went alone four hundred miles across a desert in an Indian country, before they met the advance of the emigration, to impart to them the glad news, that a spot had been found where the standard of Zion could be raised, and where there was a prospect that we, at last, might enjoy our religion in peace. He continued his journey meeting the camps until he had imparted these glad tidings to the whole of the emigrating companies. He then returned. Afterwards he went with the pioneers to Winter Quarters, and remained there during that year. In '48, in company with Elder Orson Hyde, and myself, who had been appointed to preside, he remained in the Pottawattomie country to assist in fitting out the emigration. In '49, in company with the rear division of the emigration he crossed the Plains with his family. An incident on this journey is worth narrating. He was taken violently sick and his family and friends gave him up, for they had lost all hope of his recovery. The fifty with which I travelled were in the rear. When I came up to his encampment I found him in this position. I called upon the Saints to hold a prayer meeting, and they prayed and fasted for him. I took some of the elders on to one of the highest mountains in the neighbourhood and we besought the Lord with all our powers to heal him. He was healed as if by magic and he was able to pursue the journey, reaching the Valley with his family in the fall of '49.

He was a Senator of the State of Deseret, an organization which governed this Territory for three years previous to the organization of the Territory of Utah. He was sent to develop the county of Tooele, and built the first saw and grist mills there, and did much to improve the county, and afterwards represented it in the Legislative Assembly. Subsequently, on the commencement of settlements in Cache Valley, he went and laboured for the development of the settlements there, making, however, in the meantime, a mission to the States to assist the emigration, and a mission to Europe. While on the latter he laboured in Great Britain and Scandinavia. In the development of settlements in Cache Valley he was among the first to build saw and grist mills there; he also organized a regiment of militia in that county, there being then many hostile bands of Indians living

in the vicinity. He was elected Colonel of that regiment, and the regiment increasing until it became a brigade he, of course, became its brigadier general. The brigade now contains three regiments, and is, probably, one of the strongest in the Territory.

Elder Benson was elected from that place to represent, in the Legislative Council, the district including Cache and Bear Lake valleys. This position he has held for several years. He was elected at the last election for the next ensuing two years.

He was a man exceedingly zealous in the performance of his duties; and like the ancient apostles, laboured without purse or scrip, by his gigantic exertions in business at home, maintaining his family, besides performing these missions and discharging every other call made upon him.

About four years ago, he took a mission to the Sandwich Islands, his escape from a watery grave while attempting to land there being very remarkable. That was the last time he went beyond the limits of the Territory. When the cry was raised from one end of the Territory to the other, "We must put through the Pacific Railroad," Benson, Farr, and West formed an association for grading 200 miles of the Central road. They laboured, under many disadvantages, to accomplish their contract during the winter; and when the road was completed, I am sorry to say that they who had promised to pay up immediately the work was done, failed to fulfil their agreements, and they are yet indebted to Benson and Company 200,000 dollars or thereabouts. This failure on the part of the Railway Company involved Elder Benson in serious pecuniary difficulties, which should have been closed up six months ago, and probably produced a worry and vexation which may have hastened his death; though it is said that on the day of his death he was remarkably well, and seemed to be in the enjoyment of very fine spirits and good prospects.

I am thankful that he died in the harness, having done his duty manfully, which should be inscribed upon his tombstone, and that no wicked man had the pleasure of spilling his blood, as in the case of Joseph and Hyrum, David Patten, Parley P. Pratt, and other martyrs.

We rejoice in the blessing and privilege of freedom of thought and freedom of opinion and in the right to administer the ordinances of the Gospel. When we built the Temple at Nauvoo, we built a font expressly for the baptism of the dead. It was built after the fashion of the seal of King Solomon; it was a beautiful place, standing upon its twelve oxen; but when the mob had succeeded in driving the Saints, a Baptist minister got possession of the Temple, and broke the horns from the oxen, and otherwise marred them, mashed up the font, and rendered the place, as General Kane says, in his historical address, "too noisome for any man to abide in it," and finally consumed the Temple to ashes. We thank God that we enjoy the freedom of the Constitution, which guarantees the right and the liberty to worship God as we please. We thank Him for this privilege and that our apostles can lie down and die in the midst of their friends, and not be murdered. It is a change in our history. Thank God for it!

May the blessings of Israel's God be upon you, and peace dwell and abide with you, is my prayer, in the name of Jesus. Amen.—*Deseret News.*

It is among the commonest of human experiences that "our own way," which, with more or less energy, we all desire, proves, when gained, to be but a painful, thorny way—a way plentifully strewn with sharp stones, and leading to quite other issues than such as we anticipated when, in spite of dumb opposition from facts, we entered so eagerly upon it, mainly because it was "our own way." In truth, we see clearly the beginning of the pathway; but the end wither it conducts us is hidden. There comes a turn in the road, and, behold! we are no longer in "our own way," but in some far different way, natheless we must follow to the end.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, OCTOBER 6, 1869.

PUGGISHNESS—WHY?

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It is highly amusing to witness the remarkable change that comes over the countenances of many people, and especially religious people, whenever the subject of Mormonism is broached, and in nothing is that change more manifest than in that very important feature, the nose. No matter what may be the normal character of that distinguishing member, whether Roman, Grecian, Jewish, or what not, you can't mention the name of Mormon without inducing general, almost universal, nasal transformation, and the pug nose, several pug noses, almost all noses pug noses is the result, like a pack of Scotch terriers, or a swarm of Milesian servant girls, in spite of the traditional warning—"No Irish need apply!"

Only to think of it—one pug nose, two pug noses, ten pug noses, twenty pug noses, a hundred pug noses, a thousand pug noses. Turn which way you will, every nose a pug nose. Nothing but noses, and all pug noses, all the noses pugged by the mere mention of that magic word, Mormon! Talk of the age of miracles being long past and gone, was there ever another miracle equal to this miracle?

Now the aforesaid nasal transformation is a very curious physiological and psychological study—physiological, in that so apparently slight a cause should produce such a general and remarkable featural effect; psychological, as to what occult repellant power there is in Mormonism to produce such general and unmitigated disgust that it cannot be disguised, but inevitably manifests itself in such a sudden, simultaneous, and surprising turning up of things as would have delighted a thousand Micawbers.

Let us consider what there can be about Mormonism to effect such a wonderful change in the human face divine. The Mormons teach faith in God and in Jesus Christ. Nobody should turn up his nose at that. The Mormons teach repentance of sins. That is excellent doctrine, and if it were universally acted upon, earth would become heaven and heaven would be upon earth. The Mormons teach baptism for the remission of sins. So do the Scriptures. Nobody should turn up his nose at repentance or baptism. The Mormons teach the laying on of hands for the gift of the Holy Spirit. So do the Scriptures. Nobody should turn up his nose at that. The Mormons teach that apostles and prophets were set in the church for the work of the ministry, &c. So do the Scriptures. Nobody should turn up his nose at that. The Mormons teach the laying on of hands, the anointing with oil, and the prayer of faith, for the healing of the sick. So do the Scriptures. Nobody should turn up his nose at that. The Mormons teach the gathering together of the people of

God. So do the Scriptures. Emigration is also a very popular principle. The noses, then, cannot be turned up at that. The Mormon system of emigration is one of the best. Why should people be disgusted at that? The Mormons teach the living of a virtuous life. So do the Scriptures. Why turn up the nose at that? The Mormons teach that marriage is honourable in all—in all, mind you, not in a portion of mankind only. So do the Scriptures. Why upturn the nasal organ at that? The Mormons teach that a man may have more than one wife and still be a good and pure man, and a man of God. So do the Scriptures, and they give numerous eminent examples of that sort, too. Why, then, should anybody turn up his nose at that? In short, why, yes, why, all this ridiculous pugnosedness? Tell us that. What in the world does it all mean? Are people going crazy in regard to this matter of Mormonism? Or does the puggish curve improve the comeliness of the human countenance? Can it be that the pug line is the true Hogarthian line of beauty? We pause for a reply. J. J.

THE WORK IN THESE LANDS.

THERE is a peculiarity about the work of God among the nations of the earth, that there is not in the work at home in Utah. This peculiarity is the effect of the gathering. Here the work is to seek out those people who are honest in heart, not upon the outward surface merely, but honest to the backbone; those who are earnestly seeking the truth, those who are earnestly looking for the light of the Gospel and willing to live according to it when it shines upon them. When such are sought out and they have rendered obedience to the first principles of salvation, the object with them is not to build up large and prosperous branches of the church, but to gather to Zion as quickly as the way shall be opened before them, and they are gathered out of the Babel of nations—those who are able by their own means, some by the means of their acquaintances and friends, and others by general public donations by the Saints. When the opportunity is given to the President of this mission to choose such as are to be helped to gather, the endeavour always is to send first the most deserving of those who need help—for with Saints, as with everything else, the best are the best all the time, they are the least trouble, and of the most service in building up the Kingdom of God.

The operation of this principle of the gathering, then, produces this peculiarity, very noticeable occasionally, that while the work in Zion increases, the work in some localities abroad decreases. The best and the ablest Saints emigrating first, leaves the indifferent and the partially helpless behind. Thus, on this account alone, Mormonism, as it appears frequently among the nations, is a very different thing to what it is at home in Zion, very different in the degree of vigor and energy manifest, although wherever the Saints may be, whether at home in Utah, or scattered abroad among the nations, there is still the family likeness among those who are faithful to the principles of the Gospel.

As a result of this constant drain, this incessant weakening, this continual abstraction of the best material from the branches of the church

among the nations, and the consequent leaving of the work upon the shoulders of those who are less able, less vigorous, less zealous in the cause of truth, the work abroad frequently can hardly be regarded as a fair index of the work at home, unless indeed it is interpreted by the rule of contrary. The branches among the nations are the recruiting stations, they are the quarries where the stone is dug out to build the great superstructure of the Kingdom of God at home in Zion.

This draining of the strength of the missions abroad, therefore, having this natural tendency to weaken those missions, it follows that unless that strength is speedily renewed by fresh accessions of converts from the world, the missions must go down, or at most be kept among the most insignificant portions of the population, rendering it exceedingly difficult to introduce and spread the principles of the Gospel among any but the lowest classes in countries where the distinctions of classes are strongly marked and generally regarded.

What is the consequence of all this? The consequence is, that the poor, emphatically the poor, as Scripture says, have the Gospel preached to them. It is kept among them a long time, that they may have the first chance, and plenty of chances, of obedience. Another consequence is, that the well-to-do classes, because of their own pride of class, have very few favourable opportunities to hear the Gospel, or to observe the excellent effects of obedience thereto, as, among the nations the preaching of the Gospel and the practical exemplification of the effects of the same, in the lives of the Saints, very seldom come up to the plane of social life of the middle and higher classes, though the principles of the Gospel are the same in whatever plane of society they may be preached and practised. Hence, then, while the poor have the Gospel brought home to them, theoretically and practically, the higher classes among the nations hear little of it theoretically, and very rarely indeed see anything of it practically. Hence also, if these classes would learn the practical nature of Mormonism on their own plane of social life, they must needs go to Zion. Many of them will go to Zion, partly for this purpose and partly out of common curiosity, in the years to come, for the increasing power, influence, and fame of Zion will attract their attention, and from all nations will they flow to Zion, to learn of the ways of the Lord, as the Scripture says. This will be all right enough, for if the people who have means go to Zion to learn what the Gospel really is, and to obey it, such of them as are seeking the truth, there will not be so great a necessity for the Elders to go abroad among the nations to preach it. They will be able to preach the first principles of the Gospel in Zion, as well as the more advanced principles, as effectively as anywhere else, and much more effectively to some people. J. J.

ARRIVALS.—Elders William Pidcock, William Douglass, Thomas Tarbet, and Thomas Richardson arrived in Liverpool, per steamship *City of Antwerp*, September 30, mostly well, on missions to this country, They left Ogden on the 9th and New York on the 18th of that month. Brothers George Stanger and Richard E. Davies also arrived at the same time on a visit to this country.

CORRESPONDENCE.

ENGLAND.

42, George's Street,
Devonport, Sept. 22, 1869.

President A. Carrington.

Dear Brother,—Our meetings are well attended in one part of this district, viz., East Downs. Many are believing, baptisms have commenced, and there is a good prospect here also in Devonport and in Plymouth. We have two places open for preaching on Sundays, and the people are beginning to attend better, and are believing. I baptize one now and then, and have good hopes of doing good the coming winter.

This place is very isolated. I have seen but one of my brethren of the Elders from Zion, except President A. W. Brown once, since I had the pleasure to see you at the Bristol Conference. I do not say this to complain. I am willing and thankful to labour in any place where God wants me. Still it would be a great pleasure to hear your good counsel and teaching personally, as most of my good brethren do, and which was a treat and proved a benefit to me at our conference. I would like to invite you, if it would not encroach upon your valuable time.

The Saints in general here, though poor in this world's goods, are not poor or lean in spirit, but are striving to live the truth. Our meetings are very happy ones, with much of the spirit of testimony and rejoicing. Some of the Saints, although they are very patient, think they are almost forgotten, for not one has been able to make his escape to Zion through this entire season of emigration. May God bless them and help them to wait patiently His own due time, and acknowledge His hand in all things, and then deliver them from all evil. Their kind acts and good feelings have won my best feelings of affection. I must now close with kind regards to you and all who labour with you in the office, in which Elder Irwin joins. I pray God to give you much joy in all your labours of love and give you the desires of your heart, that your soul may be abundantly satisfied.

From your brother and fellow-labourer in the kingdom of peace and truth. JOHN ALBISTON.

Leeds, September 25, 1869.

President Albert Carrington.

Dear Brother,—As I am now released to return home to Utah, I feel it my duty to state my feelings to you and all the good Saints with whom I have directly and indirectly been acquainted.

Allow me in the first place to state that myself and many others were called at the April Conference of 1867 on a mission to Europe.

During my trip across the plains, when death was on our right and left, before and behind, also while crossing the great and mighty deep, I was preserved, and finally have been in three instances brought as it were through the valley of death with sickness, but thanks be to God I am still alive and was never better in my life, in mind or body. I do know that my heavenly father has been and is watching over me.

After my arrival in my native country I was appointed by President F. D. Richards as traveling elder in the Leeds Conference, where I laboured with pleasure amongst some of the Lord's poor, and for the many acts of kindness to me I shall ever feel grateful.

In 1868 I was appointed to preside over the Kent Conference, succeeding the late Brother Ezra Clark, who has left behind the fruits of his good labours. All speak well of him as a true gentleman, which is truly a man of God. During my stay with these dear good souls I have been blest, and have laboured with pleasure with those who would do right, and never shall I forget the many acts of kindness to me in sickness and in health. Nothing was too good for me, and always have I felt a pleasure in being with such good souls as the Saints of Kent and Leeds Conferences, for a

better or a warmer-hearted set of beings do not live. I speak this knowingly. I hope and pray that the day will soon come for such people to leave this land and be gathered where God's people dwell, for some of them are almost like the great pioneers of the Latter-day Kingdom, who have grown old and grey in the service of our Lord and King.

I have been released by you to return home in health and strength, having finished my mission in this country for the present. I gladly accept of it, and thank you with all my heart for your great kindness to me on this mission. I pray God to bless you continually with every blessing. I have often thanked God that I was appointed to labour in Kent for a season, as I consider it the hospital for the British mission, and the garden spot of England, for what the climate fails to accomplish the Saints will make up in attention. I have spent a very happy time with the Saints in a portion of this my old field of labour, and the Saints feel as they always felt, happy in the Latter-day work, ever anticipating the wants of the servants of God.

Hoping soon to meet again in Zion, I say farewell to you and all the Saints.

Yours in the Gospel,

JAMES NEEDHAM.

7, Tower Hill, Old Market Street,
Bristol, Sept. 28, 1869.

President A. Carrington.

Dear Brother,—Being released from the labours of my present mission, with permission to return to Utah, I feel it my duty to express my thanks to you for this favour, and for all the good and wholesome advice you have given me.

I am certainly grateful to God for all His mercies and blessings. I have continually been a subject of his parental care, especially since being called to this foreign mission.

At the April Conference, 1867, I was called to go to the nations to preach the Gospel, and when set apart by the servants of God for that work, I received certain blessings and promises, with the condition of keeping faithful, all of which I have realised, also many other things that would appear very strange to those unacquainted with the Gospel. Since coming here in England I have seen the sick healed, the lame restored to their strength and walk, the ears of the deaf opened, all through the power of God. I have also witnessed other of those blessings necessary for the comfort and confirmation of those who are obedient to God.

I left Salt Lake City on the 17th of May, 1867, in company with several other missionaries, *en route* for Liverpool, Wm. Streeper giving us a free passage in his mule train to the terminus of the U.P.R.R., which was then at Julesburg.

The first part of our journey from the City to Fort Bridger, was very tedious, it raining or snowing on us every day, especially so until we passed Quaking Asp Ridge. The roads were a swamp and the streams swollen so as to make crossing dangerous and difficult. Our necessary labours in order to get along, many times having to unload and load the waggons and lift them out of the mud, or work our way up the side of some mountain, caused us every day to be thoroughly bedaubed with mud. While undergoing these difficulties I heard but few complaints, more I believe came from the undersigned than from any other person in the company.

That year was also noted for its Indian difficulties, therefore we kept a strong guard on all occasions, as a necessary precaution, and, according to promise from our brethren before leaving, though danger and trouble were before and behind us, still we passed unscathed.

After a pleasant ride in the cars from Julesburg to New York, and a favourable voyage across the ocean. I arrived in Liverpool on the 19th of July, and from there was appointed to the Newcastle and Durham Conference by President F. D. Richards. In that field I laboured with much satisfaction and success for one year and three days. The Saints there were very kind to me, administering to all my wants. I remember their benevolent acts with the kindest of feelings. There is a sacredness in the memery of my first field of labour, and with feelings of deep regret I bade them good

bye, on the 24th of July, 1868, to commence my labours in the Bristol Conference. There I have laboured up to the present date, with all my ability, to further the cause of truth. I sincerely hope my labours have been satisfactory to my brethren placed over me. The position I was here placed in has afforded me an excellent school of experience, especially in economy. The Saints of this Conference also have been extremely kind to me, and I have received considerable kindness from persons not in the church. They all have my thanks. I can say in leaving them I feel like being separated from dear friends.

It would render this tedious to detail the various ways and means I have adopted to bear my testimony to the world. Suffice it to say, I have spared no pains nor left any apparent means untried. I have to a considerable extent seen the fruits of my labour, which to my feelings has been a strong incentive.

My desire is still to help to build up the kingdom of God on earth, at home or abroad, as my brethren may direct. Hoping God will ever keep me humble, and praying God to bless you in your mission and office,

I am,

Truly your Brother in the Gospel,

A. W. Brown.

UTAH NEWS.

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The following are from the *Deseret News* to Sept. 11:—

Mr. J. T. Caine and Mr. Spencer Clawson left the city Sept. 6 for California.

Frederick Woesner, clerk in the store of Frederick J. Keisel, of Montpelier, Rich county, was shot and killed near the store, on the morning of Aug. 25th, by one of two men, who also robbed the store and made off.

Specimens of coal from the new "Mammoth bed," five miles north of Fairview, and 32 from Springville, through Spanish Fork cañon, are reported the best produced in the Territory, and admirably adapted to the wants of blacksmiths.

Mr. Miller, of the firm of Faust and Houtz, Salt Lake City, was thrown out of a buggy, through the horse taking fright, Sept. 8, dashed on some stones, badly bruised on the hip, and rendered insensible for a short time, but he was not seriously injured.

A portion of the troops of General Burton's Division of the Nauvoo Legion assembled on the military parade ground east of the Jordan river, Sept. 10, where a general review and inspection of arms took place, followed by an election of officers.

Brother S. D. Spencer, of San. Francisco, informs the *News*, that Elder Robert Beauchamp sailed from that port Aug. 24, for Littleton, New Zealand, that being the only place in the Australian mission to which he had the opportunity to sail. He embarked buoyant in faith.

Brother John Goddard, 17 years of age, and son of Brother George Goddard, of Salt Lake City, went into the Jordan river, near the bridge, Sept. 10, to have a swim, but was carried down stream as soon as he got into the water, being probably seized with cramp, and drowned.

On Sept. 8 Mr. Hoops, of Beaver, picked up John Ross, a miner, who, with a partner, left the Sevier mines a fortnight previously, to go to Arizona. When near Circle Valley, six Indians attacked them, killing Mr. Ross's partner. Mr. Ross crawled into the brush and hid for two days. He lived for thirteen days on choke cherries and other wild fruit, and when picked up by Brother Hoops was much exhausted, his clothes were torn to shreds, and his body was badly scratched.

J. H. Skidmore telegraphs to Theo. F. Tracy, from Corinne, Sept. 10—"A party under Robbins had a fight with 'Road Agents,' back in the mountains east of Devil Creek. Poor Dan, I fear, is mortally wounded; one robber dead and another wounded. Nine thousand five hundred treasure recovered."

Elder J. W. Crosby, jun., writing from Rome, Ga. Aug. 30th, informed the *News* that a company of Saints would leave there for Zion on the 10th Sep. He added "there are a good many of the Saints who cannot get away this year, as the emigration will close before they can gather their cotton and corn crops."

Elder Edward Stevenson writing from Ogden, Sept. 6th, says "Ogden city is being enlarged, new and substantial buildings are being erected, and from the crowd of teams and people on Main street, business would seem to be lively. To-day men and teams are busily engaged building a switch from eight to twelve hundred feet long, connecting with the Union Pacific Railroad near where it is crossed by the Utah Central. The latter road is progressing finely, the ties having been already laid on both sides of the U.P.R.R., and the piles are nearly all driven for the bridge over the Weber. All feel encouraged at the thought of the iron and rolling stock soon reaching Ogden. As we passed Kaysville we noticed several fine new brick buildings in course of erection, amongst them a large tavern by bro. Egbert. A new brick Co-operative store with a good stock of goods, has recently been opened."

Elder Henry Holmes, writing from North Ogden, Sept. 3, says—"Our crop is excellent, but we shall also have an excellent crop of grasshoppers another year, as they have deposited their eggs in abundance all over the settlement, warning us to lay away at least two years' bread. The health of the people is good, except a very few troubled with the 'blues,' caused by so many being involved on account of the non-payment of railway dues. In fact, it seems that both money and credit are for the present gone. There is about $10,000 due this little ward. We have held no indignation meetings on the matter, but I assure you the people feel indignant about the treatment they have received, after labouring as earnestly as they did to complete the great national highway. Our co-operative store is doing a good business, we have been organized nine months. Our commencement was but a small one, but we have gradually and steadily grown, and the majority of the people are rapidly learning its benefits."

From the *Salt Lake Telegraph* to Sept. 9 we glean the following:—

On August 29, Benjamin Ashdown, a boy about 12 years of age, residing in Bountiful, fell into a water sect, face downward, and was drowned before he was discovered.

Brother Joseph Birch, of St. George, reports the wheat crop at St. George this year light, about 2,000 bushels, but corn and cane had done splendidly, and the yield of molasses was very large.—"Washington is in a thriving condition, and seems to be increasing more rapidly in home enterprise than any of the southern settlements. The best crop has been raised there this year, of cotton, corn, wheat, cane and fruit, that they have yet gathered; and the people have an abundance of everything. President Young has sent down some power looms to the factory there; and if the people of the south will grow sufficient cotton, there is no doubt but the factory can supply them with sufficient of the fabrics made by it, such as denims, factory, ginghams, &c. It is believed that Washington could sustain a hundred more families than are there now. Good health is enjoyed by the people, and there have been but five deaths there in two years. Harrisburg and Bennington lost their wheat crops and fruit by the locusts, but the corn and cane, which were planted after the other crops were destroyed, look well. Tokerville has lost most of its fruit by the locusts. Parowan lost nearly all its wheat, and Kanarra half its wheat, but its corn, cane, and potatoes are excellent. From Beaver north the crops are most excellent."

Bishop A. O. Smoot reports all quiet at Provo, and the people feeling well. The action of the late convention held in that city was exercising a beneficial influence through Utah county.

G. L. Farrel, Esq., of Logan, reports that "in consequence of the ravages of the grasshoppers for the past four years, the people of Logan have resolved to farm on a co-operative principle, and will commence by putting in a six hundred acre field of fall wheat. Their farming will be superintended by Bp. Preston with the five local bishops of Logan to assist. It is believed that had they pursued this plan during the past season they might have saved many hundred bushels of grain, by concentrating their forces to fight the locusts. It is designed to extend the principle throughout the county; and a move has been made in some other places besides Logan to adopt it."

SUMMARY OF NEWS.

Among the recent notable dead are William Pitt Fessenden, of Massachusetts, and John Bell, of Tennessee.

A Mrs. Love, of Ithaca, has published a love of a billet doux, rasping George Francis Train as a tool of the Jesuits.

A young woman of Memphis has followed the advice of the *Revolution*, "proposed" to a man she liked, and married him the next day.

Somebody says the reason why Chicago did not fall within the line of the total eclipse was because the Lord did not dare to trust that city in the dark.

An editor, alluding to the demand for female suffrage, female doctors, and female clergymen, remarks that another want presents himself—that of female women.

A gentleman of St Louis, Mo., recently received a letter from Chief Justice Chase, in which he said:—"I am out of all future political contests, and no one need be jealous of me hereafter."

Sereno Edwards Todd has of late been replaced by a vigorous and stalwart English-woman (only 5 feet 10 inches high) as reporter of the bullock pens about New York for the *Times* of that city.

Said United Secretary of War Rawlins, "My chief regret in dying so soon is that I leave my family paupers." Many other men in view of death have said or thought exactly the same thing.

A woman died recently in Trenton, Mich., in giving birth to her thirty-first child. Among the thirty-one were three pair of twins, and the eldest of them all, if living, would be only twenty-nine years old.

The Russian Minister of the Interior strictly forbids newspapers to publish any extracts from literary periodicals, as the latter often contain matter harmless to educated persons, but very prejudicial to the masses.

At the Martha's Vineyard prayer meeting a sister singled out General Butler and urged him to go up to the altar to be prayed for, and the minister in charge said if he *would* come, the meeting should be kept open all night. He declined.

A couple whose united ages amounted to 176 years were joined in holy wedlock in St. John's Church, Sligo, lately, the bridegroom, who is an old decrepid shoemaker named Anderson, being over 90 years of age, while the bride has seen 86 summers. Sensible to the last.

Henry Timson, medical man, and William McGrath, clerk, were sentenced, at the Central Criminal Court, the first for ten years and the second for seven years penal servitude, for attempting to procure abortion. That is not severe enough for the offence, but it is better than they do in New England.

Major-General Freeman Murray, commanding the troops in the Chatham district, has issued a divisional order to the forces under his command, in which he censures the practice recently adopted of wearing tremendous beards, also massive gold watch-guards and other articles of jewelery.

Two parallel columns of the *Liverpool Mercury* contained accounts of "A Gentleman Shot by his Son," "Attempted Wife Murder in South Wales," "The Tragedy near Bolton," "Robbery and Attempted Murder at Rochdale," "Dreadful Murder in London," "Assassination by a Mob at Tarragona," "Fearful Tragedy near Paris." Pretty good for one day.